

THE HOG

Should It Be Used For Food?



By
C. Leonard Vories



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Preface

DURING the years the author has been engaged in evangelistic ministry, he has often felt the need of a booklet which would set forth the Scriptural condemnation of the hog as an article of food and the scientific discoveries revealing the dangers of using it, also the tragic results which have come from eating swine's flesh. Therefore this book is published and made available to the public with the hope and prayer that it not only will inform many people of the prohibitions of Holy Writ and of the scientific findings which very forcefully show why God could have condemned the eating of the hog thousands of years ago, but also may lead many to follow God's counsel and thus escape the sufferings which have befallen thousands.

C.L.V.

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REVISED EDITION

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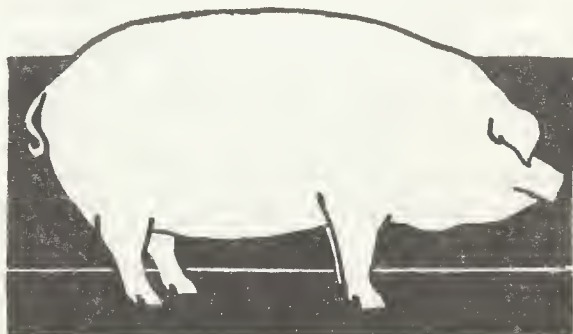
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Fourth	" 1950
Fifth	" 1953
Sixth	" 1955
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THE HOG



"Of their flesh shall ye not eat."—*Lev. 11:8.*

AS STRANGE as the expression sounds, the hog occupies a large space on the dining room table in millions of homes. Many, like the writer, who have been reared in homes where pork, in some form, was a part of the regular diet, will be surprised not a little to learn that the eating of swine's flesh is prohibited by the Scriptures, and that discoveries by the medical profession during recent years prove it to be unsafe as an article of food.

In the beginning of earth's history, when man was created, his dietary menu was briefly but clearly outlined by an all wise God, who said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29. In this bill of fare given by the creator there is no hint that pork chops, lamb chops, beef steak, minced ham, hot dogs, or flesh foods of any kind were to form a part of man's diet.

About sixteen and one-half centuries after creation, when Noah and his sons left the ark and the flood had destroyed vegetation from the earth, God permitted man to eat of certain beasts, for we read in Gen. 9:3, "Every moving thing that liveth shall be

meat for you; even as the green herb have I given you all things." At first thought, without giving consideration to other Scriptures, it would seem that God had here given man permission to eat of every living creature. That the text does not give such liberty is abundantly proved by the fact that when the animals went into the ark before the flood it was miraculously revealed that a distinction was made between them, some being designated as clean, and some as unclean beasts. Inspiration says, "Of every *clean* beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth." Gen. 7:2, 3. It is evident that the Lord, foreseeing that vegetation would be destroyed by the water, provided for man's need after the flood by taking a larger number of the clean beasts into the ark. After Noah and his sons left the ark they could have eaten a number of the clean beasts, and still God's purpose could have been wrought, for the remaining ones could have multiplied and replenished the earth, but had man eaten even one of the unclean beasts, the seed of that kind could not have been kept alive on the earth and God's purpose in taking them into the ark would have failed. The writer has often thought of the millions of people who would never have been tempted to feast on the hog, and the thousands who would no doubt have escaped many ills and much suffering, if

just one hog had been eaten during the flood before the unclean brutes had time to multiply.

From the foregoing, it is clear that the text containing the words, "Every moving thing that liveth shall be meat for you," is limited to certain animals, and it would be impossible for the text to permit the use of all animals for food.

In the beginning of a lecture it is not infrequent for a speaker to make a general statement and then, as he goes further in the discourse, to limit that general statement by other declarations. We can certainly allow God as much liberty. In fact, we have to do so, for we find that with the text under discussion that is exactly what He has done. Leviticus, chapter 11:1-8, tells so plainly how we can distinguish between the clean and the unclean beasts that no one can have any difficulty in knowing which may be eaten and which may not be eaten according to the Scriptures. In verses 7 and 8 the Lord says of the swine, "though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat."

If people were only willing to accept this plain declaration of the inspired record, it would forever settle the question as to whether or not the hog should be eaten, but we find that there are many, even among professed Christians, who are not willing to accept this clear statement as meaning just what it says. Having gone through the experience, the writer understands something of how lovers of

pork begin to reason when their attention is called to this Scripture which, if heeded, would take away their pork chops, bacon, smoked ham and so forth. They often begin immediately to consider how cows can be milked, horses and mules worked, and sheep sheared, but they cannot think of anything for which the hog could be useful except for food: therefore they say, "We will eat it. It is good for nothing else, so God must have created it for food." Why do people not reason the same regarding rats, mice, lizards, bugs and worms?

We know that God had some purpose in creating the hog, and we may well believe that He designed that it should be a scavenger in the animal kingdom, for we cannot think of one beast among all the beasts of nature which could better serve as a scavenger than the hog. Every one who knows anything about the hog knows that it is, by nature, a dirty creature. All have heard the trite old expression, "As dirty as a hog," when people wanted to make comparison to something filthy. See the brute as he wallows in the mud. See him in the very height of his glory, on top of a manure pile, with his head buried in the dung from which exalted site he gives expression to his joy and satisfaction by his rhythmical grunts.

Farmers know that when they are feeding cattle it will also pay them to keep hogs, so that the hogs can follow after the cattle, eat the filth from the cattle, and thus turn it into pork for the public market.

It is being recognized that the words used are



Typical farm scene at butchering time.

J. C. Allen.

not those which make for beauty, but how could a person use pretty, high-sounding words when describing the nature of a hog? To try to do so would be like "putting on perfume before going out to fight a skunk or to rob a buzzard's nest."

Since starting this treatise, it has been the author's privilege to spend a few days on a large poultry and stock farm. Many thousands of hens and hundreds of hogs were kept on this farm. When hens would die, they would be put into burlap sacks. After some had lain in the sacks for days and the odor from them had become unbearable, they were then loaded onto a truck and hauled to the hog pen where they became feed for the hogs. This procedure was not unusual on this farm. It was the regular way of disposing of the dead hens.

After anyone considers the evolution of pork products, it is doubtful that such food can seem most wholesome. It is really inconceivable that God could ever have designed that after a hog had acted as a scavenger, cleaning up the filth of the land, man should then eat the hog.

H. L. Hastings, a noted Bible expositor, says, "Swine were designed to be scavengers, to eat up filth and abominations; but when they had done their work, it was not designed that men should turn around and eat the swine."—*Will the Old Book Stand*, p. 92.

When the foul, impure foods upon which the hog will feed are referred to in connection with the

teaching that pork is unfit for food, many will say that the hog is no more filthy in its habits of feeding than a chicken. If this were true, there is still a vast difference between the digestive system of a hog and that of a chicken. The chicken has two stomachs—the glandular stomach and the gizzard. One writer says, "The clean bird has a stomach or gizzard with a double skin which can be easily separated. (Examples are the chicken, the turkey, and certain species of ducks and geese. Careful examination of vultures, hawks, eagles, pelicans, and swans, reveals that they do not have such a gizzard.)"—*The Youth's Instructor*, June 16, 1942. At least a portion of the above statement is corroborated by the *Jewish Encyclopedia*.

Knowing these facts about the chicken, we might believe that the Creator permitted it to be used for food because it has a digestive system something like that of the clean beasts—a digestive system more capable of eliminating impurities from the food eaten than is the digestive system of the unclean animals.

The beasts classified in the Bible as being clean and permissible for food are those which chew the cud and divide the hoof. Lev. 11:2, 3. These are animals which not only subsist entirely upon sanitary foods, but also have a digestive system which tends to make their flesh more wholesome for food because of its cleansing and eliminating possibilities. The above fact is emphasized by Dr.

Thomas H. Nelson who wrote, "The animals that chewed the cud and divided the hoof, such as the ox, sheep, goat, deer, buffalo, etc., because of the sacculated condition of the alimentary canal and the secondary cud receptacle, have practically three stomachs, as refining agencies and cleansing laboratories, for the purifying of their food; thus weeding out from their systems most of the poisonous and deleterious matter.

"It thus takes clean, vegetable food over twenty-four hours to be turned into flesh. . . . The dietary habits of all such vegetarian animals were also clean, in comparison with that of the omnivorous swine. On examining the swine's anatomy, we find that, as a supplement to his bad appetite he has but one poorly constructed stomach arrangement, and very limited excretory organs generally. Consequently, in about three hours after he has eaten his polluted swill, putrid carrion, or other offensive matter, man may eat the same in second-hand style off the ribs of the pig.

"This flesh the law condemns as unclean; not merely ceremonially unclean, but hygienically and physiologically as well. In the nature of things it is gross, diseased, and deadly; manufactured out of the basest and most diseased and polluted material, and in the crudest and speediest way. The diet of the pig is so deadly that it generally kills the animal itself in about eight or ten years. . . .

"If you examine carefully you will find a small

abrasion behind the front foot of the pig. Rub it off clean and press the leg just above the abrasion, and you may squeeze a teaspoonful of dirty matter from it. This is original pork gravy. It is an outlet to a sewer-pipe that may be traced all through the animal's body. It helps to drain off the teeming filth with which the system is filled. . . .

"On a close analysis of this filthy scrofulous serum, or the 'culture' of its bacilli under varied conditions, it is seen to contain the elements of many dangerous diseases and combinations; yet how toothsome is pickled pig's feet to ignorance, unbelief, and disobedience."—*The Defender*, pub. in *Wichita, Kans.*, Dec. 1939.

From the foregoing, some may be led to conclude that if the hog was kept in clean quarters and given nothing but pure food to eat, its flesh would then be just as desirable for human consumption as the flesh of any other animal, but such would not be true. The naturally filthy hog could be forced into the most sanitary conditions, nourished upon delicacies—cake, pie, and heavenly hash, and still it would be unfit for food merely because God said, "He is unclean to you. Of their flesh shall ye not eat."

During recent years discoveries by the medical profession have brought to light reasons why God, thousands of years ago, could have condemned the hog as unfit for food. The microscope has revealed that the flesh of hogs is often infested with trichina worms, which when taken into the human body

multiply and begin to work their way through the entire system, even into the brain and heart. This condition is known as trichinosis. Thus far there is no known cure for the disease, since nothing has been discovered which will kill the trichina without killing the person when once the worms have started working into the flesh.

Because of trichinosis becoming so widely spread and its incurable nature, medical men have become deeply concerned over the health problem which it brings to American people. In the January, 1942, issue of *Life and Health*, there appeared an article by the Honorable T. C. Desmond, chairman of the Trichinosis Commission of New York state. The article was entitled, "One in Six is Infected with Deadly Pork Parasite." In this treatise he states that, "One out of every twenty-five pork products purchased over the retail counter was found by our commission to contain the parasites. It has been estimated that our present hog crop may provide us with 60,000,000 trichinae-infested meals."

In the same article, John L. Rice, health commissioner of New York City, is quoted as calling trichinosis "a major public health problem," and Dr. Willard H. Wright, who had charge of the zoology department of the National Institute of Health, is also quoted as crediting our nation with "the greatest problem of trichinosis of any country in the world."

According to the *Illinois Health Messenger* the microscopic examination of meat was considered by

the government, years ago, as impractical: "Several years ago the government abandoned the microscopic examinations of meat as impractical, so that meats are no longer certified as free from trichina. Among samples of pork sausages and other pork foods bought in high-class San Francisco markets, McNaught and Anderson found living worm cysts in two samples out of every ten. It is possible to find a half-million trichinae to a single pound of muscle. . . . The worms enter the human digestive tract as tiny, almost invisible cysts which digest and release the worms, so that they burrow through the walls of the stomach or duodenum to the blood stream. The result is symptoms similar to food poisoning if the number of parasites is sufficient. Later may come rheumatic-like pains, or the worms may settle temporarily in the heart. Inflammation in the cardiac region may follow. In some cases the brain or nervous system may be disturbed, as though worms had invaded brain or nerves, which possibly they do. Even invasion of the muscles may be fatal if the worms are numerous enough."—*Illinois Health Messenger*, Oct. 15, 1938.

Health, a popular health magazine published in Mountain View, California, declared regarding trichinosis, "The disease is painful, as the worms enter the more active muscles, such as chest, heart, eyes, and tongue . . . 'Particularly disturbing, is the fact that the medical profession as a whole does not recognize this parasitic infection, but writes down a

diagnosis of typhoid, intestinal flu, pleurisy, or may even operate for appendicitis. In all, some sixty diseases have been confused with trichinosis.'” (July, 1939.)

That trichinosis is caused by pork eating is abundantly evident from the following quotation. “Dr. Harry Most of New York University, asserted that in an examination of one hundred bodies in New York City, ‘more than one out of five were infested with trichinae.’ He added that in two hundred additional examinations of the diaphragms of orthodox and unorthodox Jews there was ‘only one positive case.’”—*Signs of the Times*, March 11, 1941. Such findings from so large a number of examinations makes very apparent that few Jews have trichinosis, simply because they abstain from swine’s flesh, according to the instruction of God penned in the Scriptures thousands of years ago.

Should any feel disposed to claim that the Levitical law, regarding clean and unclean flesh foods, was given for the Jews only, we may then inquire—is it not just as necessary that people of other nationalities escape the destructive trichina worm as it is that the Jews avoid becoming prey for the parasites? Surely the disease would cause the Jews no more suffering and pain than it would people of other nationalities.

Many persons, while reading this treatise, will be reasoning with themselves that the only danger of contracting trichinosis from pork eating comes from

eating raw pork and that some form of cooking would remove all danger. If that were true, it hardly seems that cooked worms could be appetizing, but it is clearly evident that many do not cook pork sufficiently to kill trichinae. “In a series of 24 cases of trichinosis reported recently, 22 were said to have resulted from ‘cooked pork.’”—*Leaflet 34*, p. 8. *United States Department of Agriculture*.

In addition to trichinosis there are other diseases to which people are endangered by eating pork products.

During the summer and fall of 1939, while conducting a series of lectures in a city where a large packing plant is being operated, the author well remembers that a herd of diseased hogs was shipped into the packing house from a certain section of the country. Not until after a few of the animals were slaughtered did the skilled inspector discover that the hogs were diseased. According to reports, those in charge would not so much as allow fertilizer to be made of the hogs, but had the whole herd burned to ashes, with the hope that all germs might be destroyed. Farmers and many butchers would most likely never have discovered from slaughtering the animals that they were diseased. While this instance will indicate that animals slaughtered in a large packing plant are safer for human consumption than those butchered where there are no inspectors, it also reveals another danger from eating pork other than that of becoming infested with trichinae worms.

Occasionally physicians are ready to give praise to the Levitical law and admonish people to abide by it. Some fifteen years ago, when laboring in Janesville, Wisconsin, much appeared in the columns of the city news about the so-called rabbit disease, because someone in the vicinity had become thus infected. Finally a doctor wrote an article for the paper in which he told the people they would not be bothered with rabbit disease if they would abide by the law God had given centuries ago.

Regardless of the many Scriptures condemning the hog as an article of food, and all the discoveries of medical science revealing the wisdom of abiding by the prohibitions of Holy Writ, many continue to eat the brute from head to tail. "His body is eaten, his head is turned into head cheese, and even his ears and tail inserted. His blood is turned into blood pudding; his stomach is transformed into tripe; his feet are pickled; his intestines are used for sausage covers; his heart, liver, and kidneys are cooked; and his very bristles are sought for wax ends, etc. There is not even his 'grunt' left unused, for the transgressors against God's and nature's laws take up this undesirable remnant, and 'grunt' with disease and 'squeal' in pain caused by their folly."—*Defender*, December, 1939.

To all such persons God forcefully appeals, "I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; a people that pro-

Stages in the Development of Trichinosis



Fig. 1. "The encysted larvae are freed by digestion of the capsules."



Fig. 2. "Small intestine where adult trichinae are developed. After entering blood stream they invade all parts of the body."



Fig. 3. "Leaving the blood vessels, the trichinae enter muscle tissue where they are incapsulated and set up permanent residence."



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Farmers and many butchers would most likely never have discovered from slaughtering the animals that they were diseased.

voketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; . . . Which eat swine's flesh, and broth of abominable things is in their vessels; which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day." Isa. 65:2-5. Verse 5 indicates that those who were anciently rebelling against God by eating the hog resented being told that they were doing anything wrong, and were ready to tell the abstaining teachers to stand aside with that doctrine which would condemn the eating of the swine. To this day, man often manifests exactly the same attitude when explicit statements are read from the Bible, which, if obeyed, would lead them to forever bar the hog from their tables. Yes, many are ready to say, "Stand aside with that teaching. I am just as good as you are, even though I do eat pork." Some are ready to go so far as to say, "If eating a little pork is going to send me to hell, then I will go to hell." Dear reader, it is to be feared that those who willingly and knowingly take such a rebellious attitude, continuing to indulge the appetite in the forbidden creature, will ultimately be consumed by the fires of hell, for the Lord has said, "They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord." Isa. 66:17.

As incontestable as the Scriptures are on this subject, a very common objection is often brought against them and must not be overlooked in this connection. It is claimed that the law pertaining to clean and unclean beasts is a part of the ceremonial law and therefore has been done away. Let it forever be understood that no law of the Bible is abolished, or ever will be, which has its basis in the ten commandment law, a code which stands "fast forever and ever." Ps. 111:8. This dietary law finds such a basis. It is not a law governing sacrifices. It is not a law typical of anything. It is a law which God gave for the purpose of guarding the health of His people in all ages, regardless of their race or nationality. The need of people being in health and glorifying God in their bodies, as they are admonished to do in I Corinthians 6:20, is just as necessary now as when the law was given. In other words, so long as the purpose of the law exists, we may know that the law will also exist.

That the law prohibiting pork eating is still binding, and will be until the end of the world, is forever settled by the word of God. "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh; and the slain of the Lord shall be many. They that sanctify themselves and purify themselves in the gardens behind one tree in the midst, eating swine's flesh,

and the abomination, and the mouse, shall be consumed together saith the Lord." Isa. 66:15-17.

These verses seem to clearly predict that those will be burned who are found eating swine's flesh when Christ returns with fire. That which should here be especially noticed and emphasized is the fact that the penalty for violating this law is imposed upon those transgressing at the time of Christ's second coming, and that fact proves the law in force until that great event, for it would be impossible for an abolished law to have a penalty.

Not infrequently the assertion is made that the unclean animals were cleansed by the gospel, and it is then declared that the New Testament so teaches. Those who have made this subject a study, know that the New Testament teaches nothing of the kind. They know too, that many honest, sincere Christians are quoting Scriptures which they believe will liberate them to eat of all flesh, and many of those Scriptures have no reference at all to clean or unclean meats. It is absolutely absurd to believe that the Holy Spirit inspired instruction in the Old Testament, and then in the New Testament set aside those inspired rules given to aid people in reaching God's high ideal for them, which is health. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 1:2.

It is marvelous, too, that some persons can advance the argument that the gospel of Christ

changed the nature of the hog, when there is no evidence that they have permitted it to change their own lives. If any can really believe the nature of the hog has been changed, what must they think its nature was before the change? The gospel has not affected the hog. It was not introduced into the world for that purpose. A visit by any one to any hog pen should prove to that individual that the hog has never lost his dirty, unclean nature. He still proves himself a scavenger in the brute kingdom.

The Bible so clearly and definitely forbids the eating of pork that all who love the word of God and would follow its teachings can have no question at all as to whether or not they should abstain from feasting on the unclean creature.

While the Scripture is all sufficient to lead the writer to discard from his diet pork in all its forms, he is also ready to say that if the Bible was silent on the subject, or he had no regard whatever for its teachings, he would still fear to eat pork because of the danger of contracting trichinosis.

A national health journal published in Washington, D. C. says, "You can avoid trichinosis by not eating pork. Anyone who suspects that he may have the disease should know that the symptoms are of an intestinal disorder—stomach cramps, nausea, muscular aches, pains and stiffness. Sometimes there are headache and nervous symptoms. The diagnosis of the disease is usually based on a skin test doctors give. If the disease has invaded

the muscles a small piece of the muscle tissue can be removed and examined under the microscope for positive diagnosis."

"However, prevention of trichinosis is much more important than cure, and if one avoids pork in the diet he will avoid trichinosis, a disease specific to swine." *Life and Health*, July, 1955.

Some years ago a relative of the author was taken seriously ill. Several people in the town where he lived had the same illness, and a neighbor lady died. Finally the source of the sickness was discovered when it was traced to the butcher shop and the trichinae worms were found on the butcher's meat block. This relative worked for a long time after this sickness, but was never well. At one time he was in the state university hospital at Ann Arbor, Michigan, but no cure was effected. About the time this treatise was started, he died. The doctor said that his death was caused by heart trouble. However, it is not difficult for one who understands the nature of trichinosis to believe that the trichinae multiplied in his body until they played a part in bringing about his death. A letter recently received from the sister of this man is at hand, which describes his sickness and tells how the source of his illness was traced to the butcher's meat block.

If the trichinae did contribute to the cause of his death, he is only one out of many who has suffered untold agonies and finally death, because trichinae

worms bored their way through the muscles and organs of his body.

The hog, when ready for slaughter, is usually one of the greasiest creatures to be eaten by man. Much of its fat is made into lard to be used for shortening in cooking, baking and preparing of other foods, therefore it is most likely that more animal fat is eaten through the use of pork than is consumed by the eating of any other flesh foods, and that one fact is now giving tremendous scientific support to the strongest argument that can be produced against eating the swine.

Many medical doctors and nutritionists are concluding that animal fats are a big factor in producing cholesterol in the blood stream and too much cholesterol in the blood causes atherosclerosis—a form of hardening of the arteries caused by cholesterol, the fatty-like substance, collecting on the inner walls of the arteries. While it can correctly be said that heart disease is the “number one killer” in America, we may also safely say that atherosclerosis contributes more than anything else in making heart disease number one of all the killers. “Dr. L. N. Katz of the University of Chicago estimates that over one-half the people now living will die of atherosclerosis,” states the Jan. 1959 issue of *Chop-let* published by the Worthington Foods, Inc., Worthington, Ohio. (Here quoted by permission.) Again modern medical science discovers an excellent reason for God’s ancient prohibition of pork eating.

Considering the terrible results which have come to the human race because of ignoring the plain counsel of God, appeal is here made to each reader of this booklet to heed now God’s warning and glorify Him by discarding from the diet pork in all its forms, and thus lessen the chances of having to suffer the miseries of being prey for trichinae worms or dying of hardening of the arteries.

See page 30

From His Tail to His Snout

*He was made for a scavenger, God says he's unclean,
And what else can we find so filthy and mean?
"Eat not his flesh, nor touch his dead carcass,"
For with sin and disease it surely will mark us.*

*Oh yes, my dear brother, God's word, it is just,
Still we eat the old greaser, yes, eat him we must;
Yes, the dirtiest of beasts we will not be without,
So we eat the slop eater from his tail to his snout.*

*We would be better off if we obeyed God's command,
And ate vegetables, fruits, and the grains of the
land.*

*We pray long and loud, we jump and we shout,
Still we eat the old brute from his tail to his snout.*

*How we sing "Happy Day," and talk of love all
divine,*

*Then like vultures we feast on the dirty old swine.
We might 'shum many ills and diseases, no doubt,
By disarding the hog from his tail to his snout.*

—ANONYMOUS.